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The Elim Evangel

AND
FOURSQUARE REVIVALIST

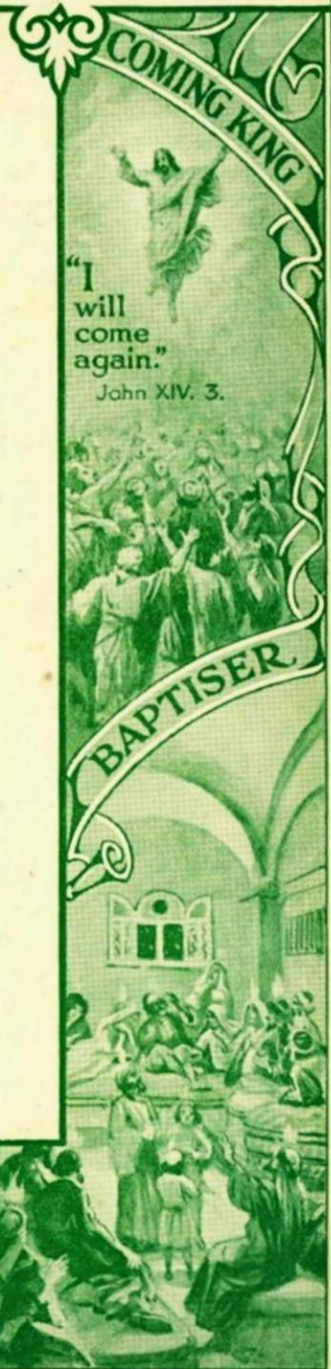
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIII., No. 27

JULY 1, 1932

Twopence



It is better
not to live
than
not to love

(see Mark ix. 42)



"I will;
be thou
clean."
Mark i. 41.



"I will
send Him
(the Comforter)
unto you."
John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

July 1 1932

No. 27

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SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

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July 16-29. CLAPHAM PARK. Elim Woodlands (July 30 is C.P. date).

Aug. 13-27. BRIGHTON. 45, Sussex Square

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SEABURY, Worthing, from July 28th. Applications to Elim Woodlands.

WATCH THESE DATES

ARMAGH. July 5-10. Elim Hall, Bible School and Evangelistic Campaign by Principal P. G. Parker.

BANGOR. July 12. Elim Hall. Convention Services. Speakers: Principal P. G. Parker and others.

BLACKPOOL. Commencing June 23. Elim Hall, Waterloo Road; Evangelistic Campaign by Pastor H. Kitching.

CLAPHAM. July 17. Elim Tabernacle, Park Crescent. Visit of London Crusader Choir, 6.30 p.m.

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LURGAN. June 30-July 3. Elim Hall. Bible School and Evangelistic Campaign by Principal P. G. Parker.

TOTTON, Hants. Commencing June 27. Tent Campaign by Miss Linton.

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ADMISSION. Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on July 30th. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz., 1.6 each. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII., No. 27

JULY 1, 1932

Fridays, Twopence

Obedience the Secret of Healing

By H. S. BAINBRIDGE

“**Y**E have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures. Know ye not that the friendship of the world is enmity with God?” (James iv 24, R V)

This is an affirmation of Holy Writ. It teaches us that the motives which prompt our prayers will decide the kind of response they will meet with from the Lord. It shews us plainly why and when the oft-repeated prayers of some men and women will be rejected by Him who loves to listen to the faithful prayers of His believing people, and to enrich their lives.

The Apostle James goes on to say, “Be subject therefore unto God; draw nigh to God, and He will draw nigh to you” (verses 7, 8)

Verily, if the soul declines to submit to God it fails also to resist the Devil, and consequently finds itself in subjection to the enemy God commanded it to

RESIST VICTORIOUSLY.

The principle involved in these few words of Holy Writ clearly reveals the open secret of Divine healing of both soul and body. It makes known to us the reason why some people can pray in faith for the healing of their physical maladies, and of other forms of oppression, and also the reason of the failure of some persons to pray in faith, and consequently receive these blessings of the Spirit. The written Word does not encourage us to believe that God has promised to undertake for the healing of a Christian's body before his inner life has consented to be subject to the Divine control. For this cause sick and infirm persons should be wise enough to examine the state of their obedience to the known will of God before they try to offer, or ask others to offer for them, the effectual “prayer of faith which saves the sick”.

When a man elects to live according to the will of God, he will soon make the discovery that he is living in the appointed place where the grace of the Lord's healing overflows into his body and soul. He will enjoy an experimental realisation of the fact that “the life also of Jesus” is reaching his mortal body, because in his mind, temper, will, and spirit, he is learning to live in affinity with God.

Many persons seem to know all about the doctrine of Divine healing, but that sort of knowledge has availed them nothing, possibly because they have not yielded up their lives unto God. They try to pray for healing in times of sickness, but they find themselves unable to receive the blessing in their bodies before they have seen their error, and been made willing to let God change them in mind and spirit. The yielded will, the human spirit which habitually bends before the Lord, is easily recipient of Divine blessings which are continually overflowing into the lives of believers in God.

In many cases it is not conscious unyieldingness, but simply ignorance which causes disbelief. Therefore unto many a sufferer who is passively continuing in his infirmity, the Word of God is saying to-day, “Ye have not because ye ask not.” Some persons need to be encouraged to study the Word of God in order that they may learn whether or not these things are so.

THEIR REAL HINDRANCE

is just this—they have not made themselves acquainted with the teachings of the Spirit, as recorded in the Bible, concerning the mind and will of God in relation to His afflicted sons and daughters, and to the problems of life in general.

Neither the knowledge of a language or a science, nor the knowledge of truths recorded in Holy Writ will ever become our own by magic. We must apply ourselves to study if we mean to know any of these things. We must cease taking statements for granted, we must cease quoting prominent men as authority for God's attitude toward sickness, or any other problem. We must be willing to take the trouble involved in obeying the direction “Incline thine ear unto wisdom, and apply thine heart to understanding, then shalt thou understand the fear of the Lord, and find the knowledge of God” (Prov ii 2-5). If we are not too indolent to obey these instructions given to us through Solomon, we shall assuredly find ourselves growing in the knowledge of God, and therefore increasing in faith and in wisdom, which will assuredly move us to “ask” of God the

Divine deliverance we so sorely need, and which He has graciously provided for our acceptance.

THE OLD TESTAMENT,

as well as the New, is continually speaking of God as the Great Healer, the Physician of His people Listen to the declaration in Proverbs iii. 7, 8, "Be not wise in thine own eyes; fear the Lord, and depart from evil. It shall be health [Heb., *medicine*] to thy navel, and marrow [Heb., *moistening*] to thy bones" Could any words shew more plainly the well-defined

path leading to health and strength of mind and body, if only we are willing to walk therein?

Christian believers must recognise the patent fact that there is no other way of following the guidance of the Holy Spirit, than by choosing to obey the plain and stern teaching of the Word of God, which insists constantly and strenuously in its command that they shall renounce their "own life"—the "old man," who is always a misleader, urging them to travel on forbidden paths which lead only to sorrow, sin, ill-health, and destruction, and also to waste and desolation in every sphere of life

Concise Comments & Interesting Items

An extraordinary interest is being aroused throughout the world in connection with the Roman Catholic Eucharistic Congress being held in Dublin during this month. A Roman Catholic publication has just come into our hands. We glanced through it, and that glance was sufficient to emphasize again the wild and childish conceptions of truth taught in the Roman Catholic Church. Here is a sample. From our standpoint it is perfectly safe reading for it will only make us rejoice that our understanding of the Word of God is far removed from such darkness. How intelligent people can be duped by it passes our comprehension. Here is the paragraph

"Prayer in place of controversy (A G) —Strange to say, some time ago we were discussing the question of Reunion between ourselves and our good Anglo-Catholic friends, and somebody said 'I believe that if we abandoned so much controversy and encouraged a League of Prayer between ourselves and the Anglo-Catholics we should soon see very remarkable results.' Personally, knowing the devotion of Anglo-Catholics to Our Lady, we should like to see the whole thing put, as it were, into the hands of the Great Mother of God. As 'Stella Maris' is her special magazine we shall be exceedingly happy to encourage it. We are thinking of securing a special prayer that may be said by all to help on this glorious work. We shall be glad to receive suggestions at a time like this when there is in some places an anti-God Crusade. All who love God and His Cause will see the necessity of a true union of hearts. We cannot see how it will be done, neither could the waters at the Marriage Feast at Cana. Our Lady said 'Whatsoever He shall say unto you, do ye.' She prayed and Our Lord changed the water into wine."

We quite agree that in many cases prayer is better than controversy. But what is this rubbish about putting the whole matter into the hands of the great Mother of God? We prefer to leave our matters in the hands of the Lord Jesus Christ. Our position is scriptural. The Roman Catholic suggestion has not a shadow of support in Scripture.

The 1850 revival in Ireland has a living message for us to-day, and is calculated

to stir up renewed prayer for further blessing. In an old book we came across this: "The first great meeting held at the Grange, Co Antrim, in '59 assembled at what is known as the Grange Corner. The late Mr James Lea interested himself in securing the attendance of some of the more prominent of the converts. Long before the hour appointed for the commencement of the services, the space assigned for the meeting—"The Corner"—was densely packed. Among the converts present were Jeremiah McNeely, James McQuilken, and Samuel Campbell. The two former gave addresses, after which Samuel Campbell began to pray. He had scarcely commenced when a noticeable change passed over the great audience. There was first a movement among the people, then a cleavage—a segregation—then a breaking-up among them. Some fell to the ground crying out bitterly about sin and salvation, others began to pray, while numbers entered the adjoining graveyard, and falling down upon the grassy sward, sobbed and wept all the time, calling upon God to have mercy upon them and save their souls. While Mr Campbell was subsequently preaching from Isaiah lv 6, 7, the people fell before him on the ground like the yellow grain before the scythe. When they afterwards returned to the church it was full. Some were singing, others were praying, while a Roman Catholic convert was in the act of addressing the people. The meeting was continued all through the night until day-break, when the people with reluctance separated in order to go home."

Erastus, a Russian missionary, continues his terrible unveilings of the condition of things in Russia. He says, in the "Friend of Missions"

"In Leningrad, in the secret department of the G.P.U. there is an official very fierce against the believers, who persecutes all preachers of the Gospel. Many have been exiled by him. Once he wanted to prepare a false document, but a certain real Christian would not agree to any falsification, nor listen to his proposals or threatenings. So he used the vile method of the Spanish Inquisitors, and drove iron nails under the finger nails of that man to make him sign the document. Such things happen

frequently here in the country of Freedom where the peasant government is ruling."

"In the Siberian Far East a preacher was taken out twenty-three times and threatened to be shot if he would not sign a certain document. They tortured him so much that he lost his reason. Then he was set free and died soon afterwards."

"Another well-known brother in Caucasus died in prison, after being tortured and tormented. Also a well-known Christian worker in the district of D— was persecuted. How he suffered! A bullet was shot into his mouth which passed through the jaw bones, leaving a big wound in his cheek. He was afterwards tormented so much that, losing his reason, he passed away into eternity."

The Dead Sea alive again. Such was the striking placard announcement of the "Christian Herald" recently. Captain Stephens, who is holding Palestine Campaigns in some of our Elim churches, confirms the fact that such is the case. Recently he has been on a visit to Palestine and visited the Dead Sea. The "Christian Herald" says, "From the Dead Sea's bitter and imprisoned waters mineral salts are being drawn. The lorries containing them are every day carrying them from the Dead Sea to Jerusalem. There they join the railway, and from there are carried by sea to Europe, and more especially to England. For thousands of years the Dead Sea and its valley have been an abomination of desolation. Under the stimulus of modern British enterprise its potash helps to make other desert places blossom like the rose. Other mineral salts beside potash are in the depths of the dark waters and the men of this century can make use of them for medicines and for a dozen industries."

To the Christian this life is at once a field of work and a field of battle. Faith works; faith fights, selfishness fights; pride fights, envy fights. These are some of the foes the Christian has to fight.



MISS EMILY NICHOLLS

Healed of Asthma

Miss Emily
Nicholls was healed
of Asthma at Principal
George Jeffreys' Revival
and Healing Campaign
in Birmingham

Natural and Supernatural Healing (contd.)

By HARVEY McALISTER

THE book of Job—the oldest book of the Bible—bears testimony to the extreme antiquity of the problem of suffering. “Although affliction cometh not from the dust, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward.” “Man that is born of woman is of few days and full of trouble.”

One of the Psalms, containing one of Moses' sublime and touching prayers, breathes forth a somewhat similar confession. “The days of our years are three score years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.”

SUFFERING

has been a live issue ever since sin reared its ugly head in the garden of Eden. Unsolvable problem! Unfathomable mystery! Riddle of the ages! Suffering is a fruit of Adam's sin. “In the day thou eatest thereof thou shalt surely die.” The marginal rendering of the Hebrew text in the Authorized Version is “Dying thou shalt die.” The dying condition of the race is as much the result of sin as is death itself.

And almost immediately, upon the entrance of sin into the stock of humanity, we read of death, tears, sorrow and pain. Ever since this old world has been a sad place—a moral night. The book of Genesis, which begins with the words, “In the beginning God,” and whose first pages portray a beautiful

garden scene, closes with the words, “in a coffin in Egypt,” and a funeral scene. Our race is a procession to the cemetery. Oceans of tears have fallen, and still fall. Human hearts have been broken with sorrow, and still break. Poor, suffering, broken-hearted humanity winds its way down the paths of time, deceived by Satan, led captive by his will. Who can measure the awfulness of the results of sin? We could draw the picture as dark as human imagination could paint it, call to remembrance the

DARKEST DEEDS

of the darkest ages, look at the moral plight of our race from every standpoint possible, and even then we would only have but a partial picture of the awful havoc wrought, and the terrible degradation into which sin has plunged the human family.

He, therefore, who would meet the issue fairly, solve the problem and fathom the mystery of suffering, must first of all deal with sin.

The inspired Scriptures are most explicit in their statements concerning the fact that if there had been no sin, then there had been no suffering. “By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” Death, in the language of the Bible, stands for the penal consequences of sin. Again it is written “Sin hath reigned unto death.” Death is not, as many assert, the tribute that we pay to nature, but the tribute we pay to the dread sovereignty of

sin. Deep down in man's heart lieth the root of the evil, for "when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death" Death, so to speak, is the finished product of sin, and all the entailed suffering, mental and physical, is contributory to it

The mystery concerning suffering will undoubtedly never be completely solved, nor entirely and satisfactorily

EXPLAINED IN THIS LIFE

We widely miss the mark, however, of even viewing the problem of suffering aright, when we fail to take into account the connection which the foul and malignant being, Satan, has with human suffering. We must never wander in our thinking from the fact that the first cause, and in many instances the immediate cause of suffering is sin, and the other fact, namely, that Satan was the seducer of our first parents in the matter of their allegiance to God, and that he has been tireless in his efforts for the destruction of the souls and bodies of men ever since.

The Lord suffers Satan to afflict Job for a time. "Behold, he is in thine hand, but save his life." So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. Behind Job's sore boils, and all the storm-clouds that broke over Job's head—calamities great and well-nigh intolerable—was Satan. It is most blessed, however, to remember that the Lord, in effect, said to Satan, as He says to the raging sea, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

The New Testament bears the same witness as the Old Testament in this regard. "And, behold, there was a woman which had a spirit of infirmity eighteen years, and bowed together, and could in no wise lift up herself." Behind this woman's suffering and infirmity was

AN EVIL SPIRIT

"And ought not this woman whom Satan hath bound, lo, these eighteen years, be loosed?" Jesus "went about doing good, and healing all that were oppressed of the devil."

Now just why the Lord permits the devil to exist, and allows him certain latitude and liberty like as it is with a chained dog—is one of the mysteries connected with sin and suffering, and awaits the end of the days in order to its solution. Although we are not always able to track the footsteps of Satan through the maze of natural laws and the unforeseen circumstances that bring about our suffering, yet it is well for us at all times to be on our guard, and ever watchful and prayerful against his infernal assaults.

Evidently the problem of suffering was a controverted subject in the days of the flesh of the Son of God, for His disciples asked, "Who did sin, this man or his parents, that he was born blind?" While it is true that suffering is in the world as a result of sin and the lying deception of Satan, and that suffering in a sinless and Satanless world is an inconceivable thing, yet it is a difficult matter to trace personal affliction to the individual's sin or that of his parents. In this particular instance, "neither hath this man sinned nor his parents."

Then, too, in order for a full-orbed view of the problem of suffering, we must of necessity recognize

THE HAND OF GOD

at work in the midst of our sufferings. "He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest Thou?" "See now that I, even I, am He, and there is no God with me. I kill and I make alive, I wound and I heal." "The Lord killeth and maketh alive. He bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich. He bringeth low and lifteth up." "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

It is no unusual thing to have the sick ask, "What have I done to merit this suffering?" Oh, what tortures of introspection many folks of the more sensitive type pass through when this question is uppermost in the mind! And others, who by all means ought to be exercised about the matter, scarcely ever give it as much as a moment's thought.

It is evident that Paul was not able to trace his "thorn in the flesh" to any personal transgression. It seemed to him to be a great hindrance to his work, and so three times he prayed for its removal. But instead of its being taken away, he received an answer that

CHANGED THE ENTIRE ASPECT

of the case, and put a new value upon his sufferings. "And He [the Lord] said unto him [Paul], My grace is sufficient for thee for My strength is made perfect in weakness." Paul afterwards knew the reason why he was permitted to suffer—"Lest he should be exalted above measure through the abundance of the revelations." Thus is revealed a preventive purpose in some sufferings.

Elihu, "in God's stead," in accordance with Job's own expressed wish, interprets the meaning of God's dealings with Job in the matter of suffering.

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then He [the Lord] openeth the ears of men, and sealeth their instruction. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread [so ill he refuses to eat], and his soul dainty meat [turns down the dainties the same as the ordinary food]. His flesh is consumed away, that it cannot be seen, and his bones that were not seen sticking out [nothing but skin and bones]. Yea, his soul draweth near unto the grave [it would appear as though he would die].

Sickness, accordingly, is not God's first and chosen language to His creatures, but a secondary method which He is driven to employ when the first does not succeed. And what is the Lord's purpose in all this effort to arrest man's attention? "That He may withdraw man from his purpose and hide pride from man." Elsewhere in the Bible, we read, "Pride goeth before destruction, and a haughty spirit before a fall." God would prevent a greater calamity by permitting a lesser one, by turning man aside from the evil purpose he has nursed in his breast, and bringing him

LOW IN HUMILITY.

We will now consider the remedy,

If there be a messenger with him, an interpreter, one among a thousand [how scarce the true messengers and interpreters], to shew unto man his uprightness [or where he has strayed and so get him back once more on the upright path] Then he [the messenger or interpreter] is gracious unto him [not harsh, judging, and condemning], and saith [or prayeth], Deliver him from going down to the pit I have found a ransom [the margin reads 'atonement' And as a result of this kind of treatment], His flesh shall be fresher than a child's he shall return unto the days of his youth [a new lease of life is granted] he shall pray unto God [he learns to commune with the Lord while set aside with the illness], and He [the Lord] will be favourable unto him

Suffering is sometimes disciplinary, that is, for "child-training" purposes The real meaning of the word *chasten* is to "child-train," it is built upon the Greek word *child* It is the root-word for *child* with the verb terminal added It means "to deal with as a child," to "child-train" Weymouth, in his translation of the New Testament, used the word *discipline*

My son, do not think lightly of the Lord's discipline, and do not faint when He corrects you, for those whom the Lord loves He disciplines and He scourges every son whom He acknowledges. The sufferings that you are enduring are for your discipline God is dealing with you as with sons, for what son is he whom his father does not discipline? And if you are left without discipline, of which every true son has had a share, that shews that you are bastards and not true sons Besides this, our earthly fathers used to discipline us and we treated them with respect, and shall we not be still more submissive to the Father of our spirits, and live? It is true that they disciplined us for a few years according as they saw fit, but He does it for our certain good, in order that we may become sharers in His own holy character Now, at the time, discipline seems to be a matter not for joy but for grief, yet it afterwards yields to those who have passed through its training a result full of peace—namely, righteousness

For this cause many are weak and sickly among you, and many sleep [the sleep of death] For if we would judge ourselves we should not be judged But when we are judged, we are chastened of the Lord [that is, child-trained or disciplined], that we should not be condemned with the world

It is most important that Christians—children of the heavenly Father—should clearly apprehend the distinction between the chastening of the Father and the judgment of

AN ANGRY GOD.

The justified believer does not come into judgment, but is, nevertheless, subject to chastening, which is in these Scriptures presented as one of the supreme evidences of the Father's love This is a part of our spiritual education Patience is the first lesson, and tribulation is the text-book, in the school of Christ And the Lord loves us well enough to hurt us when we need it

The shepherd of the Orient carries a number of small stones in his bag, and sometimes, when the wandering sheep refuses to come back, one of these painful messengers is flung from the shepherd's sling, and the wounded victim limps back to the fold a sadder but wiser sheep. We shall thank God some day in the clear vision of the eternal afterwards for such inexorable love

It is said that a shepherd once pointed to one of his flock that came limping to him with a broken leg and fed from his hand, and said to a friend standing with him, "You wonder perhaps, how that sheep broke its leg, and you may be surprised to know that I did it It was the most wilful and intractable sheep in all the flock It did not love me. It never would follow in the pathway in which I was leading the flock It wandered to the verge of many a perilous cliff and dizzy abyss And not only was it disobedient itself, but it was ever leading the other sheep of my flock astray Therefore I had to wound it and make it helpless and dependent upon my love and care, and now you see how it comes to me, loves me, and follows me everywhere It is now

THE MODEL SHEEP

of my flock No other sheep hears my voice so quickly None follows so closely at my side. Instead of leading its mates astray, now it is an example and guide for the wayward ones, leading them, with itself, in the path of obedience at my call A complete transformation has come in the life of this once wayward sheep, It has learned obedience through suffering What a commentary on our theme! How hard for us and for Him the discipline of suffering, but how good the "afterwards" and the "peaceable fruits of righteousness for them that are exercised thereby"

The words *son*, *child*, and *father* occur nine times in the Hebrew portion under consideration The Lord is speaking to His own children—members of His own family—the "household of faith" Up yonder is the homeland and the glory, down here is the suffering Wonder of wonders! The Lord is even over-ruling the suffering to child-train or discipline His own for the glory What sweetness and preciousness flow forth from this much misunderstood passage when invested with its literal meaning.

Those who go through this life with little or no suffering are not, as a rule, as thoughtful and sympathetic for others as they might be Often such are too severe and exacting with those weaker than themselves A period of suffering sometimes seems almost a necessity in order to give the right perspective in life

It is the customary thing for us to think of the sick as being ministered unto rather than as ministering unto others Yet it is astonishing how ill some folks can be and still perform service of inestimable value in behalf of others

MANIFESTING PATIENCE

under pain is a great service Some of the worst sufferers have been the most patient. An impatient patient is really a contradiction in terms Some are temperamentally more patient than others; while some gain patience at great cost Perfect patience comes through personal fellowship with the suffering Saviour Men unmoved by the most powerful of sermons have been starved to the depths of their beings by an example of Christian patience under great suffering

A brother of mine is a concrete example of patient endurance and of manifesting the Christian graces under most trying circumstances For many years he has been confined to his bed with arthritis, and

now he is unable to move any part of his body—save his arms and hands very slightly. His jaws are even perfectly rigid. I travelled half way across the continent of late to be with him, and, as I thought, to be a blessing to him; but it was the other way round—he was of untold blessing to me. And this is the common experience of those who visit with him. His bedside is a veritable “holy of holies.” All are aware that he dwells “in the secret place of the Most High,” and that he abides “under the shadow of the Almighty.”

OUR HYMNOLOGY

has been greatly enriched, and afflicted people the world over have been blessed by the singing of “O love that will not let me go,” a hymn written by George Matheson during the days of his blindness. Our suffering world would have been the poorer by the loss of the line so full of comfort and meaning in the hours of distress, “O joy that seekest me through pain,” had George Matheson not been so sorely afflicted.

Then there is an active service the Christian sick can render. To what greater service could time in the sick-chamber be spent than in the lofty ministry of intercessory prayer? Prayer is a personal boon under all circumstances. It is an antidote to pain. And when prayer passes into intercession others besides ourselves are blessed.

What far-flung blessings, my suffering friend, you may send forth, day by day and night by night when sleep her soothing balm denies, by taking large petitions to the Father in the Name of the Lord Jesus for missionaries and missionary activities the world round! Then think of interceding for the pastor as he ministers at the regular services and visits among the flock.

Paul made the places of his imprisonment power-houses of prayer. By this means he lost

ALL SENSE OF BONDAGE

to men, and became the Lord's happy slave, the prisoner of Christ. The Christian Church will continue to reap the benefits of the prayers of Paul until after the age draws to a close. The Ephesian letter contains some of those far-reaching petitions. And you, shut in by ill health, may, Paul-like turn your melancholy moments, your hours of helplessness, your dull days of depression, your weeks of weariness and protracted periods of pain into seasons of spiritual strength and succour.

A consecrated Christian girl of my personal acquaintance, who for two long years was confined to her bed with a serious illness, and who afterwards was most miraculously restored to health, was instrumental, during her illness, by means of personal testimony and intercessory prayer, in the conversion of upwards of thirty people.

The Lord Jesus Christ has very many wonderful names and titles ascribed to Him, and each of them is significant and deeply expressive of some particular phase of His manifold character and ministry. But the one—more than any other—that carries with it real consolation in times of suffering is that of the Great Physician. He transcends all descriptions. There have been many great physicians all down the

ages. There are many in the world at the present time, but there is, and always has been, just One who holds an unquestionable right to the title, Great Physician, for, as the Heavens are higher than the earth, so is Jesus higher, wiser, and greater than any human physician. He is the Universal Physician. It matters little who you are, where you live, what your circumstances may be, or what your peculiar need! You may not be privileged to behold Him with your mortal eyes as did those who lived in the days of His flesh, but you can, nevertheless, realize His own personal presence beside your beds of pain.

And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her, and she arose, and ministered unto them. When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

And have we not often felt that if only we could go to Him, as the folks did in the days of His flesh, and pour into His living ears our tale of suffering, that it would bring us a realization of His help and presence that now we cannot know?

But what saith the Scriptures in this very connection?

For we have not an High Priest who cannot be touched with the feeling of our infirmities (in other words, positive more than negative in their sound, We have an High Priest who is touched with the feeling of our infirmities).

We all can be, and are, touched with the sight and knowledge of each other's infirmities, up to the measure of our sight, and of our knowledge of such suffering. But our text declares that

CHRIST OUR HIGH PRIEST,

who has passed into Heaven, is touched with the “feeling” of our infirmities. Every one of us are so absolutely different in our physical, temperamental, mental and emotional make-ups that no two persons are alike in “feeling”—no two are affected just alike—even though the suffering may be of exactly the same in type. To each of us, in our separate make-up, there is an individuality that is as pronounced in suffering as in enjoyment. And that individuality of suffering is absolutely uncommunicable—it is easily felt, but you cannot be tell't, as the Scotch lassie said in explaining salvation. How often do we hear and many of us say it ourselves, “No one knows how I feel.” And not one of us can describe how we feel. The inner or individual side of suffering is beyond verbal description. But Christ, our Great High Priest, knows, and knows so intimately, that “He is touched with the feeling of our infirmities.” He is touched with the indescribable, the unnameable “feeling.”

The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

(To be concluded)

FAMILY ALTAR



The Scripture Union Daily Portions .

Meditations by PERCY G. PARKER.

Sunday, July 3rd Acts xxi 15-26

"Do therefore this that we say unto thee" (verse 23)

It would seem that Paul failed at this point. The persuasion of our friends, especially when we long to please them, is one of the keenest tests that we can experience. The early Church was a long time in really getting clear of Judaism. Even Paul, who under times of inspiration was crystal clear on the absolute separation of the Gospel from Judaism, was compromising when special inspiration did not rest upon him. The order was this (a) The Jewish Christians discovered with surprise that the Gentiles might become Christians with exactly the same privileges as themselves. (b) At last they hesitatingly agreed that Gentile Christians need not keep the ceremonial law of Moses. (c) But some made a great effort to teach that while the Gentile Christians should not keep the law of Moses the Jewish Christians must. Paul himself wavered on this point. But we know that the Jew and Gentile hold exactly the same position in the sight of God. Judaism was a schoolmaster to lead men to Christ. But the schoolmaster was dismissed after his work had been accomplished.

Monday, July 4th. Acts xxi 27-40

"Men of Israel, help" (verse 28)

What an extraordinary change had taken place! Once this very Paul—in the days when he was known as Saul—had cried to his countrymen, "Men of Israel, help me to exterminate these Christians." But now the cry was for the men of Israel to help to exterminate the Christian, Paul. A changed attitude toward Christ frequently means a changed attitude toward us. "Our friends become our enemies. Our opponents become our friends. Cordial handshakes are lost, but, praise God, more cordial handshakes are gained. How different things are since we were converted! We have lost friends, but we have gained far more. Some who used to buy over our counter now do their purchases across the street. Those who once gave us a beaming smile now look in another direction when we approach. Occasionally we feel the pain of it all. But soon we remember the one Friend above all others that we have gained. Then, when we remember Jesus, we are quite willing to bear the reproaches of the whole world for His sake. A million candles are not worth one Sun. The world could easily blow out a million candles, but it cannot blow out the Sun.

Tuesday, July 5th Acts xxi 1-16

And the same hour I looked up upon him" (verse 13)

On the Damascus road, Saul was looking for Christians. Suddenly there came

the dazzling light. The next time he saw with his natural eyes it was to gaze upon an out-and-out Christian. But after the light Saul's outlook was completely changed. Previously when he saw Christians they were his enemies. Now when he saw Ananias, he was his friend. Saul the persecutor had become Paul the brother. Blessed Lord, we praise Thee because now we look at another Christian with pleasure. He may not be well dressed. He may not be of the same social scale. But if he is Thine then he is mine. He is a delight to mine eyes because he is a delight to Thine eyes. The Christian tie is the strongest tie in the world. Help us to love our fellow-Christians more and more. Help us to love them for their own sakes, but most of all for Thy sake. Loving them I love Thee.

Wednesday, July 6th. Acts xxi 17-30

"They cried out . . . and threw dust into the air" (verse 23)

Throwing dust into the air is a childish kind of business. It is certainly not argument. Yet it is a common practice with many. When arguments fail they begin to throw dust into the air. When we feel like throwing dust into the air, it is time for us to consider whether it is not because we are beaten in argument. There are those who do not believe in instantaneous salvation. When they hear of such cases they begin to throw dust in the air, by saying it is all emotionalism. There are those who do not believe in the Baptism in the Holy Spirit. When they hear of such cases they begin to throw dust in the air by saying it is all of the devil. There are those who do not believe in Divine healing. When they hear of such cases they begin to throw dust in the air by saying it is all imagination. There is not much weight in dust, however, though too much of it scooped up will leave a grave.

Thursday, July 7th Acts xxi: 1-16

The night following the Lord stood by him, and said, Be of good cheer" (verse 11)

We bless Thee, Lord Jesus, because Thou dost still stand by men. In our darkest night Thou art nearer than the darkness. Thou canst see through the darkness, and Thou dost come near to us in order to tell us that we shall get through the darkness into light. Darkness is worth while, when it gives Thee, Thou Light of the World, an opportunity to display Thy glory. We are afraid of the thick darkness until we discover that therein Thou dost dwell. Thou knowest some at this moment are dwelling in darkness. They cannot see a way out. Stand by them, Thou great Comforter. Tell me to be of good cheer, and the very night shall be light about me. It is better to dwell in the dark with God than dwell alone in the light.

Friday, July 8th. Acts xxiii 17-35

And he called unto him two centurions, saying, Make ready two hundred soldiers" (verse 23)

God sometimes works through human means, sometimes without them. In this case He used human means to defend His servant. It was essential that in some way or other God should defend Paul, for He had promised, "So must thou bear witness also at Rome." It was God's purpose to get Paul to Rome. It was Satan's purpose to prevent it. But when God has made promises, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature is able to prevent the fulfilment of those promises. Heaven and earth may pass away, but God's promises can never pass away. In some way or other, at some time or other, the promises that God has made to you and me will be precisely fulfilled. Not a word He has spoken can ever be broken.

Saturday, July 9th. Acts xxiv 1-16

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men" (verse 16)

Happy are they that have no accusing conscience. Happy are they who at eventide are able to rest their heads on their pillows knowing that it is well between them and God. Only those who put God absolutely first can have such sweet rest. The heart rests only when God is first. The glory of God should be the one ambition of our lives. The dressmaker who sews away in her little workroom is able to sew to the glory of God. The farmer can sow and reap to the glory of God. The kitchen maid can polish the floor to the glory of God. "Just to please Jesus," is a childlike motto, but it takes the grace of God working in us to enable the motto to be carried out. Success is not measured by the money we make, it is measured by the extent to which we please our Heavenly Father. A restful conscience is better than a regal palace.

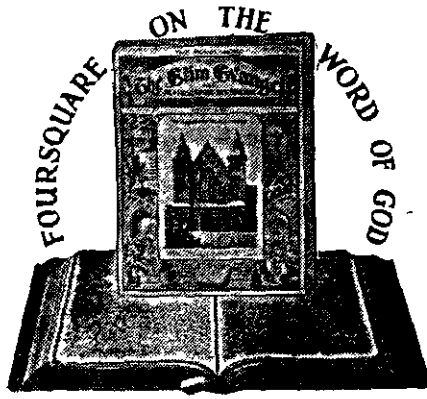
Though trials gather thick and fast,
And all the world be wrong,
Onward, still onward to the 'last,
And in the right be strong

The hour of prayer is the hour when prophetic hope dawns in the soul, the hour when wearied strength is refreshed by the love of God poured forth to it like oil and wine

The voice of Selfishness: "Send the multitude away."

The voice of Compassion: "Give ye them to eat."

It is only when we are in Christ Jesus that our countenance beams with the reflection of His glory, and that His Spirit breathes through us and makes our voice sweet.



EDITORIAL



The Crystal Palace.

THAT day of glorious Foursquare fellowship in the beautiful grounds of the Crystal Palace, and of assembled worship in the meetings is just now the joyous anticipation of thousands of Foursquare Gospellers all over the country.

The part taken by the Sunday school scholars in the afternoon service, when they will render several united items will undoubtedly delight the hearts of all those who have children's work at heart. The great Crusader Choir will again render some stirring songs and their programme of music is excellent. The decisions for Christ after the Principal's stirring Gospel appeal, the expectant throng coming for a touch of healing, the rapture of the great audiences as they sit and listen to the unfolded Word, is all a delightful dream—but one we expect to come true on July 30th, should the Lord tarry.

The Challenge.

AN Indian missionary, Mr J. E. Mallis, is responsible for the following true and challenging story. Be sure you read it right through until you come to the pathos of the chair that was offered *and withdrawn*. Mr Mallis says

I sat on the little verandah of

my mission station, Ammapet, in India, and looked off to the Hills of Death. The stations of the Tamil area of the Ceylon and India General Mission, lying as they do at the foot of a mountain range, constitute an ideal base from which the reserved jungle folk may be reached.

As I looked, I prayed. "Lord Jesus, grant that some day I may be able to go there with the Gospel!" The opportunity finally came. I shall never forget that day. All through the early hours, in company with several Indians, I climbed the slopes. We reached the summit just before dawn and cast about for a camp. I went a little way ahead of the party, and rounding a rock, came upon one of those unexpected mountain villages. There, on tiny hut verandas men were still asleep, muffled in their white turban cloths—a weird sight in the half-light of the early morning.

One old man came out to greet me and asked me to come and sit on his veranda. He disappeared into the hut to bring out, I thought, a mat for me to sit upon. But to my surprise he reappeared with a good European chair. In his hand was a broken, dirty, paper-covered book. I was to sit down in this chair. I was to read from this book.

"Six years ago," my host began, "a man spent a week, two weeks, three weeks with me. He went away, and he gave me this chair as a present. I have been praying ever since that another missionary would come and live among my people and teach us more about the Jesus of these pages."

"You are a missionary—I know it! You have come in answer to my prayer. I am the head man here. You have come to teach my people about the Lord. We have waited for six years, but you have come. I will get a hut ready for you, for you have come to stay, haven't you?"

I had to tell him that that was an utter impossibility. I pointed to the plains 7,000 feet below.

"Down there," I said, "is my work, the work of two men."

He came close to me, the tears running down his old cheeks.

"Why," he said, "I may not be here when you come again."

"Yes, I know," I admitted, with a stab of pain at my heart.

Then, solemnly, determinedly, he took the foreign things. "Pardon me," he said, "for seeming rudeness, but no man shall sit on this chair until he can stay and tell us about the Lord Jesus Christ."

That was ten years ago, and no man has gone!

The Special Edition.

SOMEONE has vividly imagined the special edition of a daily paper after the rapture has taken place. It reads as follows:

"The police and authorities are still baffled by the mysterious departure of a great multitude, as published in the former edition. Many more are missing than at first reported. It is an international catastrophe.

"Some thought it was an underworld abduction, but this theory has been abandoned. They cannot attach the blame to Jack 'Legs' Diamond or Al Capone, for one of them is dead and the other still safe behind prison walls and their gangs seemingly disorganized.

"Leading scientists declare that instead of being of underworld origin, it appears to be 'upper-world.' Some have concluded that some great magnetic or attractive force in the heavens has caused this mysterious event. They claim it is the operation of a law unknown to them. They may call a conference of scientists immediately.

"The police are running down the statement of one radical modernistic preacher who was heard to say, 'Those premillennialists may be right after all.' What did he mean? Will this be a clue to the situation?"

"Many mysterious things are reported. Engineers are gone from their engines. One mail airplane dashed to the earth with no occupant, and the captain of a great ship is reported among the missing, and in a number of countries, chief officials have not appeared for their official duties.

"The general concensus of opinion is that the legal term, 'An act of God,' is about the only explanation."

Revival Grips City of Dundee

Over 1300 Conversions. Numerous Healings. Thrilling Scenes in Great Caird Hall

By EDWIN SCRYMGEOUR (MP for Dundee, 1922-1931).

WITH boyhood's wonderfully clear recollection of the first Moody and Sankey revival in Dundee, followed in later years by Torrey and Alexander's campaign, as also the crusades of Dr Hendry and Gipsy Smith, the writer's heartfelt appreciation of the good work thereby accomplished has been all the more impressed to-day in contemplating the outstanding general effect of

THE FOURSQUARE GOSPEL REVIVAL

conducted by Principal George Jeffreys. It is that men and women representative of the community have been so strongly welded together as one great big family

This was shewn in a remarkable degree by the queue lines of the steadily increasing audiences forming two hours before the advertised time of the meetings

The preacher at the Sunday afternoon service clenching his closely reasoned case for the inseparable relationship of bodily welfare with soul salvation, earnestly appealed for acceptance of the priceless gift of eternal life by all who had not yet been definitely surrendered to Christ as the loving Saviour of suffering mankind. On this occasion the responses freely given numbered no fewer than 112 just in one of these remarkable gatherings.

All who sought a touch of Divine healing being invited to the platform, the procession was so great that the sufferers were lined up in the aisles as well as on the extensive platform. At one point during the laying-on of hands, the Principal held up to the audience a little boy who had been quite unable to walk, but now managed to toddle easily along the platform. The touching scene drew a spontaneous outburst of thanksgiving applause.

A central shopkeeper readily

TESTIFIED TO THE WRITER

as well as to Mr Jeffreys, that though long afflicted with rupture he had been able to lay aside his belt and in the morning felt like leaping for joy on account of the decided improvement in his condition.

Sunday evening's service, which was attended by the official representatives of the city, presented like that of the afternoon, a most memorable spectacle. During the glorious singing of such hymns as "Christ arose" and "Hold the Fort," a complete stop of absolute silence was observed, and as suddenly burst in upon with the inspiring sound of thrice a thousand voices accompanied by the trumpet notes of the grand organ reverberating throughout the great building,

from every part of which fluttered those Gospel music leaves which are for the healing of the nations.

The Principal's closing message in the great campaign was perhaps the most powerful of his many transfixing appeals. His text was taken from John viii 12, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." Referring to the sun's calorific ray which creates heat in the human body, the preacher in his own eminently natural way so strongly drew upon the intensely earnest thoughts of the audience that they listened with rapt attention to the engrossing conversation between the two Emmaus disciples, joined by the Stranger from Galilee, as they journeyed. Having so far met their difficulties by exposition of the Scriptures that "their hearts burned within them,

THE SPIRITUAL RAY

from God Himself, the Light of the world, impelled their plea that He would abide with them, for it was toward evening and the day far spent. To hear Principal Jeffreys is to feel in more or less degree the heavenly unction, and there is therefore little or no surprise that eighty-seven members of the audience again signified their acceptance of the call to become lights of the world.

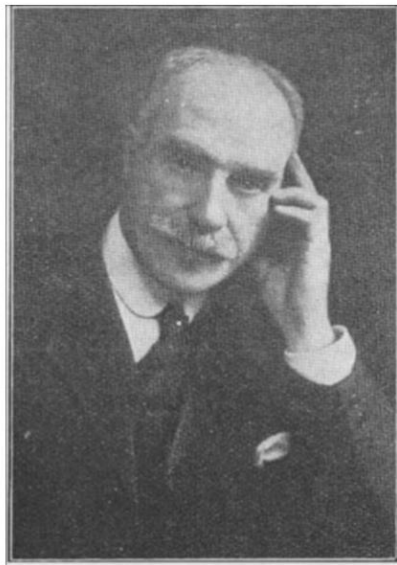
Such truths as that the world is not troubling about our denominational connections and formal professions of faith, but closely studying our Christian lives, get directly home to the hearts of the people.

With most convincing power the declaration was made that Christ was either all He claimed to be or else a deceiver of the people.

When closing, the Principal announced that although leaving the city he had arranged for the Revival Party to remain for continuance of the work. As in the afternoon this announcement was received with tremendous enthusiasm. The further intimation that it was his intention to return to the city next Sunday for the purpose of conducting the afternoon service at the Caird Hall, and in the evening a Baptisma ceremony at the Baths Hill, produced intensified applause. His brief but very interesting personal references to Messrs McWhirter, Darragh, and Edsor, who were to carry on the services, were received with warm appreciation by the great audiences.

AFTER THE SERVICE

had concluded, a large proportion of the audience were constrained to remain in hearing of the large body of young Elim choristers already enlisted as the Crusaders' Choir, led for the time by the Principal



MR. EDWIN SCRYMGEOUR.

himself, who there and then induced a quartette of very young boys to sing one of the choruses by themselves with organ accompaniment, much to the delight of all present. Out on the High Street a dense throng of happy folk surrounded the well-used motor car awaiting the Revival Party. These were Dundee citizens, moved by the mighty truth that "God's Revival fire is falling," and uniting in spontaneous singing of "psalms and hymns and spiritual songs, making melody in their hearts to the Lord," knowing that "His truth at all times firmly stood, And shall from age to age endure."

Thereafter Principal Jeffreys acknowledging the spirit of the unique open-air assembly was driven off for a few days' rest, leaving behind thousands of staunch and grateful friends and loyal supporters of the Foursquare Gospel movement.

The following is a press report of the meetings.

PRINCIPAL JEFFREYS' REVIVAL CAMPAIGN IMPRESSIVE SCENES IN CAIRD HALL

Critics concerned with close adherence to the Bible as entirely the inspired Word of God, and who attend the meetings, find themselves unable to gainsay its wonderful exposition as proclaimed by Principal Jeffreys. The evangelist's addresses are not only enlightening, but so convincing that one is not surprised when over eighty hands are upheld in one meeting to indicate willing reception of the precious gift of eternal life.

The strength of the case presented for the Baptism

of the Holy Spirit is to the fulfilment of service, in that the newness of life urges to preaching of the Gospel to every creature, with signs following them that believe, such as laying hands on the sick, who shall recover.

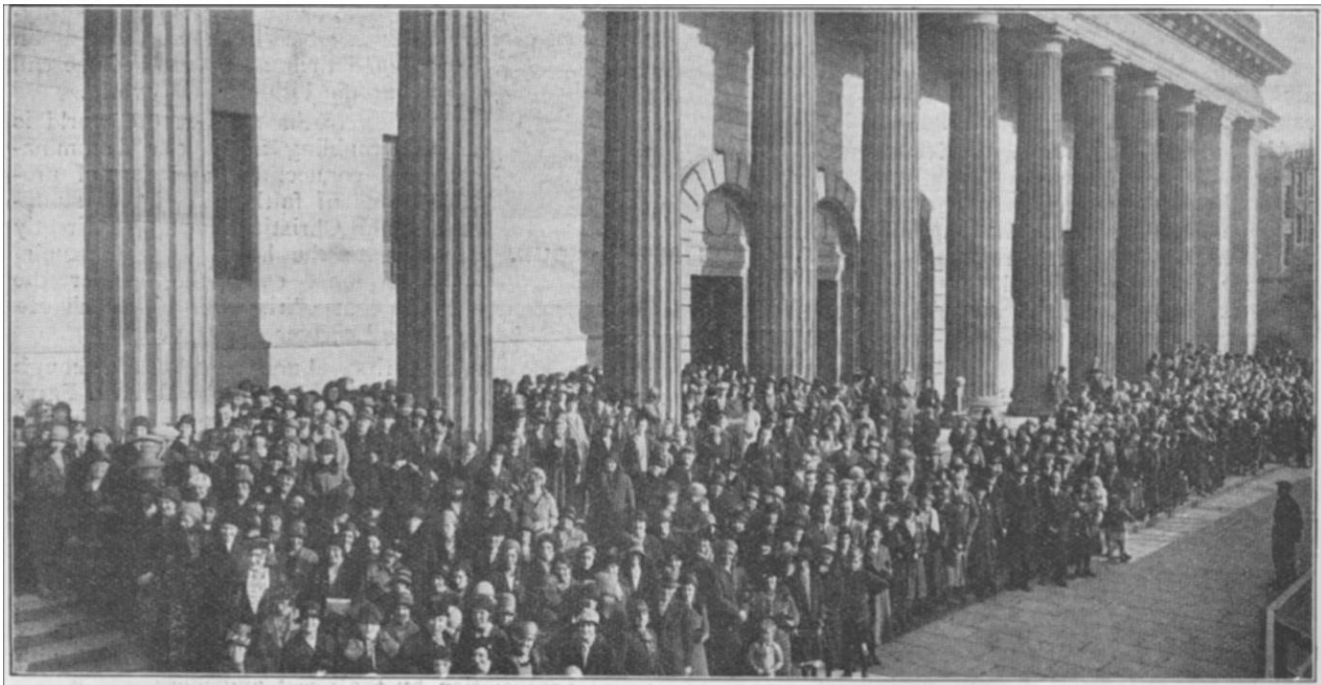
Strong emphasis was laid on the well-known depressing fact that church membership had to-day become meaningless, in respect to the essential experience of being born again. The Bible was subjected to the unbelieving criticism of ruthless modernism, and prayer meetings were now scarcely known to church memberships. The Cross of Calvary had been either put out of sight or so heavily draped with the flummies of ritualism that the poor sinner was kept from looking to the Crucified One for salvation. The preacher said that the pulpits would either be again converted into recruiting stations, or else they would have to become centres of Pentecostal Revival.

The procession of those undergoing bodily affliction who respond to the invitation for

ANointing AND PRAYER,

wending their way up the length of the Caird Hall to the spacious platform specially seated for the occasion, produces a solemnising effect. While the Principal is engaged in the "laying-on of hands" the great audience unites in singing such hymns as "When I survey the wondrous Cross" or "She only touched the hem of His garment."

There have been patients coming from Fifeshire and Perthshire, and on Wednesday night a lady from Glasgow stood up acknowledging that she had there



REVIVAL SCENES IN DUNDEE.

Queueing up outside the massive Caird Hall for Principal George Jeffreys' Revival Campaign. Inside the hall unprecedented scenes of revival were witnessed at meeting after meeting, a harvest of the city's youth having been garnered for Christ. Over thirteen hundred converts have decided for Christ, and many miracles of healing have taken place. In a single service the enthusiastic congregation of over 3,000 people have witnessed 112 decisions for Christ. Multitudes are rallying around the Foursquare banner, baptismal services are being arranged, and a permanent centre established.

been cured of rupture by Divine healing five years ago

So strong a hold has the movement taken that Mr Darragh, the captivating musical conductor, and Mr Edsor, the delightful accompanist at piano and grand organ, are now leading a splendid choir of several hundred young voices already enlisted as Elim Crusaders

On more than one occasion Principal Jeffreys has himself led the great assembly in the well-known

Easter hymn entitled "Christ Arose" Most striking was the effect with which he suddenly brought up the magnificent volume of vocal and instrumental praise at each repetition of the words, "He arose," and finally ringing out the triumphant truth, "Hallelujah! Christ Arose" This scene, in which the eye was everywhere met with the waving hymn sheets, could not fail as a lifelong memory to all who had the privilege of participating therein

A Champion of Fundamentalism

Rev. Professor J. ROBERTSON, D.D., at the City Temple, Glasgow

By Pastor PERCY LE TISSIER

THE modern Church is divided into two camps, namely, modernistic and fundamentalist The cleavage between the two separate parties is rapidly becoming wider and wider Sad to say, many who once championed the cause of Fundamentalism and continued stedfastly in the apostles' doctrine, have now succumbed to the sophistries and subtleties of new theology and higher criticism.

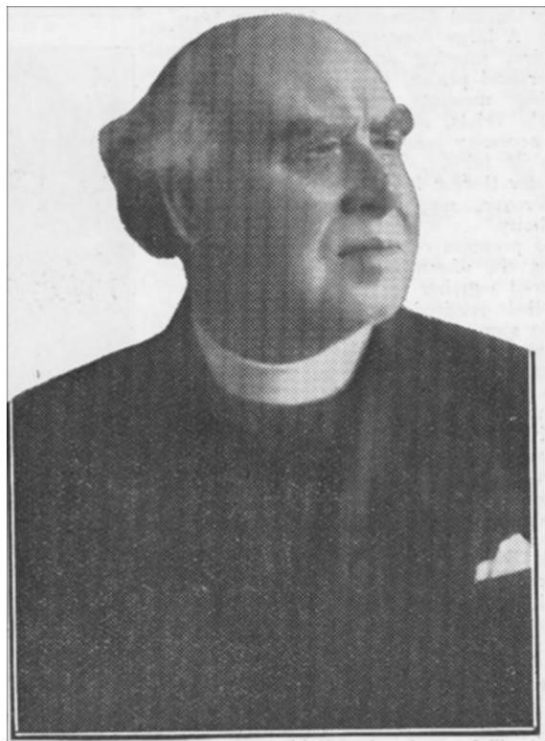
MODERNISM,

which is an up-to-date coined word, is simply blatant unbelief parading in an ecclesiastical dress The basis of its contention and plotting is laid in Genesis, and with each of its insidious advances one can discern the voice of the serpent exclaiming scornfully "Yea, hath God said?" In the midst of the present maelstrom of modernistic and infidel theories and fallacies, it is consoling to discover those who still defend the faith once delivered to the saints, and to sit at the feet of those who have boldly proclaimed the truth for years

Professor John Robertson, D D, has just concluded a Bible campaign in the City Temple, Glasgow A man of ripe scholarship and deep spiritual insight, this revered saint of God has daily fed the saints upon the finest of the wheat The presentation of old-fashioned truths has been unique and unusual, at all times deep and penetrating, oftentimes interspersed with Scottish wit and humour causing a ripple of merriment to flit over the congregations, but illuminating some obscure passage of Scripture with a new beauty and charm Always the Scripture as inerrant and infallible was strictly adhered to

The midday meetings, quite an innovation in the Foursquare movement, proved very successful Some vital fundamental themes were dealt with by the preacher in these services, so aptly described by the Doctor as "The students' Divinity class of the City Temple"

On two occasions our beloved leader, Principal George Jeffreys, fresh from glorious revival work in Dundee, paid the Temple a visit The Temple crowds welcomed him with vociferous singing, emotions were stirred as we sang that old revival chorus, "The old, old Story" One can still visualize the two champions of Fundamentalism occupying the Temple pulpit Here in our God-honoured leader is one to



REV PROF J ROBERTSON D D

carry on, when veterans like the aged Doctor have passed on to their reward

One by one such champions have laid down the warrior's sword and received the victor's crown Dr Charles Inwood has gone, Dr F B Meyer has gone, also Dr F E Marsh, and a host of others whose names leap to our lips Then there are the noble army of martyrs who bequeathed their memories amid faggot and flame

Space forbids making mention of all the champions of the faith, for we are reminded that as there was a controller of foodstuffs and rations during the war, so there is a controller of words in the *Evangel* offices We must not transgress But we thank God for the veteran champions who are still with us and carry on the battle into the front line trenches We praise

(concluded page 431)



FORGING AHEAD ON ALL FRONTS

Earnest Witness fostered by Zealous Ministries—Gracious Expansion

A BLESSED CONVENTION.

Portadown (Pastor F J Slemming) We are glad to be able again to report activity and advance in the assembly meeting at the Temperance Institute. Recently nine new members were given the right hand of fellowship by the pastor.

The Annual Convention has just been held. A large congregation gathered for the first meeting and after a time of prayer and praise, Pastor Cole gave the opening message on the subject of Faith's Trials, shewing to God's people the necessity and preciousness of the trials of faith.

Pastor Gorton followed with an address on Prayer, emphasizing the value of simplicity.

The presence of God was very marked during the afternoon, but as the people gathered together for the evening service they little realized the blessings that God had in store. After some splendid praiseful and worshipful singing came the words of edification through God's servants. Pastor Rudkin delivered an inspiring address on the God who answers by Fire. Then followed the closing message of the day by Pastor Kemp, his subject being the same that had been predominant all through the day—Faith.

The orchestra from the Ulster Temple paid a visit and rendered fine service.

The saints here are now busy conducting meetings in the Gospel Tent, and it is good to know that some souls have already been gloriously saved.

ANNIVERSARY SERVICES

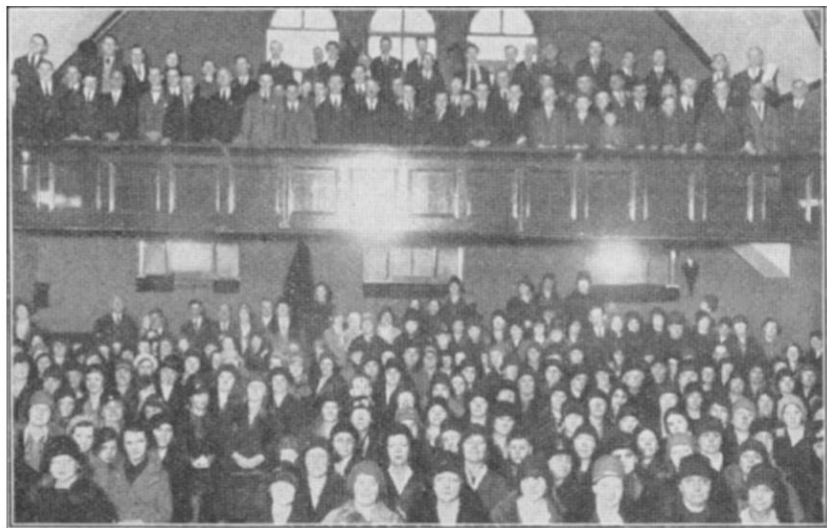
Leeds (Pastor T H Jewitt) One year has passed by since Principal George Jeffreys opened the New Foursquare Gospel Tabernacle in Bridge Street, Leeds. What a glorious year it has been! Truly the hand of God has been upon the saints here for good, and many have been the visible results of a faithful witness to the Foursquare Gospel. During the process of the erection of the church it was repeatedly said that they were building in the wrong place, and that they would never get the people to come, but twelve months have gone by since the doors were opened, and by 6 o'clock on a Sunday evening, although the meeting does not start until 6.30 o'clock, it is very difficult to find a seat. During the year that has gone over 300 have definitely accepted Jesus Christ as their own personal Saviour, and 165 have followed their Lord through the waters of baptism. Thus have been seen not only the birth of men and women into the family of God, but also definite growth. Quite a few have also been healed of physical diseases and infirmities. Two young sisters who were fast held in the grip of consumption have been made

every whit whole by Jesus. Another sister has been able to discard her leg-irons, because she has received a touch from the Divine Physician.

So it was with joy that on the occasion of the first anniversary of the new building the saints assembled in large numbers to worship the Lord. Pastor P H

joy and presence of the Lord is really felt. God is in the midst. The saints are beginning to feel themselves knee-deep in the waters of blessing, and the time is soon approaching when they will be able to swim, in the fulness of His blessings.

The Thursday evening studies are



Enthusiastic Foursquare Gospellers at a Recent Service in Barnsley

Hulbert was the special speaker. On the Sunday morning Pastor Hulbert gave a true picture of Jesus before the breaking-of-bread took place. On Sunday evening the Tabernacle was packed to its utmost capacity, and after another powerful message by Pastor Hulbert on The Love of God, nineteen raised their hands to signify their desire to accept Jesus as Saviour. On Monday night he gave a further glorious message on Man's Greatest Question—"How can a man be justified with God?" and it was with an abundance of joy the congregation saw five more souls swept into the kingdom. On the Wednesday night Miss Jardine, who has been so marvellously healed by the Lord, gave her testimony, after which the meeting was tested and nine souls responded to the altar call. Pastor S Hillman of Knottingley passed on a beautiful message on The Scarlet Cord, and again four souls accepted Christ. The saints in Leeds are looking with great faith and expectancy for even greater things before our Lord Jesus Christ returns to claim His own.

GROWING REVIVAL.

Guernsey (Evangelist J Fetchner) At the Vazon Mission Hall, Castel, the

taken up with the Pastor's expositions of Jesus the Christ in different aspects of His glorious person. Times of richest blessing are being realized at these meetings, which are attended by a very good number of people hungering for the Living Bread. There is a full hall on Sunday evenings and the meetings are a blessing.

HEALING TESTIMONY.

Moneyslane. A member of the assembly writes: "I suffered with a terrible disease, goitre on the glands, for over three years. After one year I underwent a very serious operation, but it was unsuccessful. I came along to the mission held by Miss Linton in the Elm Hall. When the opportunity was given to those who wished to obey James v 14, I came out and was anointed by a brother, and prayed for by Miss Linton, and was completely delivered. All the time I had this disease I dare not put my feet in water, yet a few weeks after I went through the waters of baptism I was also baptized in the Holy Ghost at the mission. Praise Him! He's the same to-day as yesterday, my great unchanging Friend.—J Hamilton

PALESTINE EXHIBITION.

King's Cross.

The following report is taken from the 'Islington Gazette'

Following the successful campaign by Principal George Jeffreys earlier in the year the Spa Fields Church has taken on a new lease of life. Prior to the Church being taken over by the Four-square Gossellers it had been closed for

some twelve months "We are filling empty churches all over the country," Pastor McGillivray told a "Gazette" representative

Just now a Palestine Exhibition is being held at Spa Fields, and in this connection a special campaign is being conducted by Capt R M Stephens, C M G, R N, and Mrs Stephens, the idea being general enlightenment on the Scriptures. It is pointed out that in the

English interpretation and setting much of the beauty of the Bible is lost and by means of costume lectures and with the aid of Eastern exhibits, Capt and Mrs Stephens seek to impart greater enlightenment on the Scriptures. The young people at Spa Fields are taking part in the presentation of scenes typical of Palestine, and Capt and Mrs Stephens have an interesting collection of curios and models from the Near East

Singing on the Way

W H B

W H Brown

1 On the good old road that our fa-ther's trod, Sing-ing on the way, hal-le -
 2 The temp-ta-tions come, I will trust the Lord, Sing-ing on the way, hal-le -
 3 I will meet the friends who have gone be-fore, Sing-ing on the way, hal-le -
 4 It will not be long if my faith be strong, Sing-ing on the way, hal-le -

lu - jah! To a ci - ty whose build-er and mak-er is God,
 lu - jah! "Be of cheer" Je - sus said, and I trust in His Word,
 lu - jah! In that bright, summer land where we part ne-ver more,
 lu - jah! When I'll join in the song of the hea - ven - ly throng

CHORUS

Sing-ing on the way, Hal-le - lu - jah! Praise the Lord, what a

joy is mine! Hal - le - lu - jah, I've a peace di - vine! Round my

heart doth His love on - twine, Sing-ing on the way, Hal-le - lu - jah!

Bible Study Helps

SALVATION BY BLOOD.

(Hebrews ix. 22).

The text is an echo of the words of Lev xvii 11, and it is a setting forth of the leading doctrine of both the Old and the New Testaments. This truth runs, like a scarlet thread, through the Bible from Genesis to Revelation, in type, history, prophecy and declaration. Both covenants are sealed by blood (Heb ix 18-21, x 29, xiii 30). Every blessing comes to us through the shed blood

- 1 Redemption from sin (Acts xx 28, Eph i 7, Col i 14, I Peter i 18, 19, Rev v 9)
- 2 Remission of sins (Matt xxvi 28, Rom iii 25)
- 3 Reconciliation with God (Rom v 9, Col i 20)
- 4 Access to God (Eph ii 13, Heb x 19-22)
- 5 Cleansing from sin (Heb ix 14, R V, I John i 7, Rev i 5, vii 14)
- 6 Sanctification from sin (Heb x 29, xiii 12)
- 7 Victory over sin (Rev xii 11)

GLORYING IN THE CROSS

"God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal vi 14)

The reasons for "glorying in the cross" may be summed up in four Latin words carved upon the corners of a cross over the porch of a church in Normandy—"Lux, Pax, Lex, Rex"

- 1 **The Cross gives us Light**, for from the supernatural three hours' darkness of the first Good Friday light has dawned for our sin-darkened world
- 2 **The Cross brings us Peace**, for Christ has "made peace through the blood of His cross" (Col i 20)
- 3 **The Cross fulfils the Law** for us and in us (see Rom viii 3, 4, x 4). Its penalties have been exhausted for all believers, but its precepts remain as their rule of life, and only the motive power of the Cross can ensure true obedience (see Rom vi 6, R V)
- 4 **The Cross reveals Christ's Kingship** (see Rom xiv 9), for His sovereignty is based upon His sacrifice (see Isa liii 12, Phil ii 8-11)

WHAT CHRIST LEFT.

- His Purse to Judas
- His Mother to John
- His Clothes to the Soldiers
- His Body to Joseph
- His Peace to His Disciples

Studies in The Acts

By P N CORRY

Acts xv. 23-41.

Some letters bring tidings of war, of tumult, or of divisions, some change the history of nations or of communities. Short or long, such letters are of vast importance, and in this chapter a letter is quoted which has meant much to the Church of Christ and to the earthly history of the liberty of that Church. It is important because—

1 It confirmed the apostleship of Paul (Acts xv 25, 26, and Gal ii 6-10)

The beloved Apostle of the Gentiles has been labouring for many years in Syria, Cilicia, and of late in Antioch and Galatia, but now his value was publicly acknowledged and recognized by the apostles, elders and brethren of the Church in Jerusalem. There is more in this than meets the eye.

There are many people in the world to-day who ask us to produce our authority to be faithful messengers of Christ when we have not been ordained by a bishop holding orders from either the Church of England or the Roman Church. They claim that unless there is apostolic succession all orders are invalid. Each in turn calls the other's apostolic succession into question, but neither have any doubt that ours is non-existent, and they are right. In what way then does this recognition help us? In this way. The Apostle of the Gentiles distinctly tells us that he did not receive his gospel from man, nor was he taught it (Gal i 11, 12), nor did he confer with flesh and blood (Gal i 16) upon receiving such a revelation. Moreover three years elapsed before he went near Jerusalem after his conversion (Gal i 18), and then after fourteen years on his further visit to see the apostles, they did not add anything to his ministry (Gal ii 6), but simply gave to Paul and Barnabas the right hand of fellowship, that they should go to the nations, and the apostles in Jerusalem to "the circumcision." There is not the slightest doubt that the Apostle Paul was never ordained by the Apostles at Jerusalem, nor is there the faintest evidence in Scripture to show that they had anything to do either with his Gospel or his method of work. His independence is recognized. Personally I doubt if Paul would even have consented to such an ordination, yet this letter shews that his work was recognized by Jerusalem. If a chain is only as strong as its weakest link, then the chain of apostolic succession is very weak, in that it broke down within the first dozen years of Church history. Yet folk in our day almost worship this fetish, and would silence any who cannot produce credentials as to the continuity of their orders! How Paul would laugh, in that without ordination at Jerusalem he yet received recognition.

2 It confirmed faith, not works of law, as the basis of fellowship.

The troublesome words that had subverted the souls from the simplicity of the Gospel, saying, that they ought to be circumcised and keep the law, were contradicted. Once again the trouble (as with so many other modern maladies) was caused by people exceeding their orders, and giving out commandments when no command had been given. The principle of grace is that it can never be mixed with works. These two are as far asunder as east from west (Rom xi 6), and will never meet. Many there are that will try, as these brethren did, to make a compact between them because they cannot imagine that grace can be sufficient to make a sinner stand. They are always searching for crutches—works of the law on one side, ordinances of law on the other—to help the work of God, but, praise His Name, His Word is enough to say, "Stand upright on thy feet." In their zeal to help God they were coming very near to making the Lord Jesus the minister of failure and sin (see Gal ii 14-21), but this letter makes it quite clear that the leaders of the Church under the guidance of the Holy Spirit had not made the same mistake as their over-zealous fellow-countrymen.

3 It confirmed the sanctification of the believer

There are rules of conduct laid down in this letter, abstinence from idolatrous feasts, from blood, from things strangled and from fornication, but these things would help them in the daily life. They were given as advice, never for a moment is it implied that these things were necessary to salvation, but as a guide in well-doing. Obedience to these things would help them to disentangle themselves from the ordinary life of the Gentiles round about them, and from the shameless feasts that marked their old life. In this connection the student should read I Cor vi 12-19, I Cor viii 1-13, and I Cor x 19-33, where he will see how the apostle Paul applied these three things to the church at Corinth. Yet note also that Paul is not laying down laws, but propounding principles of righteousness and holy living. Conduct must be changed by the change wrought within, and not simply by external codes or laws. Advice may help, as undoubtedly it did when this letter was read to the churches, when law would simply offend. It is easier to command, and say "Thou shalt not," but it weakens in the end. Grace seeks to re-establish contact with God, and then correct conduct by the working out of its principles in the heart and life. We work out because He has worked and is working in (Phil ii 12, 13).

The end of this chapter marks the end

of the history of Barnabas as far as the records of Scripture are concerned. Family interests were in danger of being placed first, but Paul wanted no more A D C's who would run away from strange places or Gentile cities. (Did he sense the visit to Europe via Macedonia?) "Paul thought not good to take him with them who departed from them and went not with them to the work." So Barnabas took Mark and went away to his old home, Cyprus (Acts iv 36 xv 39) and we never hear of any more missionary journeys for him. But Paul finds one who will advance to the regions beyond and with Silas moves forward to yet further conquests for the Lord Jesus. The second missionary tour had begun.

Spiritual men are ever independent, and stand alone. Carnal men move in masses, are swayed by every influence, lose their individuality, and become slaves to the spirit of the world.

What care I if the world hate me when I displease not Him who dwells on high? If this hatred continue, what then? I will pass over these things as if I heard them not.

God has mercifully veiled the future from our eyes. If we could see what awaits us, we should enter every year in misery, but as we cannot see it, we will go leaning on the Almighty strength.

Faith is the perfect persuasion of things not seen, the confident expectation of things to come. This faith is the source of courage and the principle of perseverance, it is the weapon that overcomes the world.

Faith can do so many good things that it is worth having and cherishing. It can raise the soul above circumstances. It can turn what it touches into gold. It can make for itself a glowing garden of delights.

When the heart is touched by Divine grace, it leads to God, and though sin may disturb its peace and comfort, it trembles like the needle in the compass, and rests not but in its favourite point—till it rests in God.



ELIM CRUSADER PAGE

MOTTO: GOD'S - BEST FOR US - OUR BEST FOR GOD



Notes & News

Hastings. Recently the Hastings Crusaders paid a visit to the little assembly at Beckley where they were responsible for the mid-week meeting. A great time was spent in the presence of the Lord. The Lord is blessing the faithful witness of His people in this centre, and though the numbers are small, yet the fire is burning brightly in their midst.

Ealing. The Crusaders of this branch have recently visited Hammersmith church, giving an evening's delightful fellowship in service. Gospel messages were given by several young people, and musical items were also supplied by Crusaders. We believe the service was much appreciated by the Hammersmith friends.

Horsham Crusaders' Rally

The rally of Elim Crusaders proved a most rousing time, and this little Sussex township must surely feel the force of such a gathering. Nearly two hundred Crusaders came from Brighton, Eastbourne, Worthing, Hove, and Preston Park. The meeting was held in the Horsham Town Hall, and was packed to the doors. Two addresses were given

by representatives from Hove and Horsham, whilst two glowing testimonies of God's wonderful grace and power were given by Crusaders from Preston Park and Worthing. The Brighton and Eastbourne Crusaders made two splendid choral contributions to the evening's programme. We are confident that the local work will be strengthened and encouraged as a result of this rally of consecrated young people. One could not but rejoice in such a radiant crowd of ardent believers in the full Gospel, all afire with intense determination to extend the Kingdom of God. We were glad on this occasion to have the support of Pastors Barton, Longley, Gorman, and Greenway, with Mr Hill of Preston Park. The Rally closed with that soul-stirring song, "All hail the power of Jesus' Name," sending us away with new and deeper desire to seek the enthronement of the Lord Jesus Christ in hearts that now know Him not.

RAYS OF REVELATION. The Warfare of the Saints

Is Against:

The World (John xvi 33, I John v 4, 5)

The Flesh (Rom vii 23, I Cor ix 25, 27, II Cor xii 7, Gal v 17)

The Devil (Gen iii 15, II Cor ii 11, Eph vi 12, Jas iv 7)

Is to be carried on:

Under Christ as our Captain (Heb ii 10)

Under the Lord's banner (Psalm lx 4)

With faith (I Tim i 18, 19)

With earnestness (Jude 3)

Without earthly entanglements (II Tim ii 4)

SUMMER HOLIDAY HOME : WORTHING : From JULY 28th To SEPT. 7th

Why not spend your Summer Vacation—

With Foursquare friends

At a Foursquare Holiday Home

In a Foursquare atmosphere?

Write for particulars to—

The Superintendent, Elim Woodlands, Clarence Road, Clapham Park London S.W.4

A Champion of Fundamentalism

(concluded from page 427)

God for militant men like Dr Dinsdale Young, Rev Samuel Chadwick, and others of the old school.

We do rejoice that there exists in the country today, such a virile movement as the Elim Foursquare Gospel Alliance. A movement standing uncompromisingly for the integrity of the sacred Scriptures and contending earnestly for the faith. The writer thanks God that the loving interest and self-effacement of the leader of this Holy Ghost movement has made it possible for himself and countless others to step into the breach and to rally round the old standard of the Cross. We believe with dear Dr Robertson that the battle is on, but if the Christian Church shall become as militant as the soldier is military, who can prophecy what tales of heroism and deeds of valour will be done right in the enemy's territory. The devil trains his artillery of hatred and abuse on the Christian soldier who storms the citadels of modernism, infidelity, and backsliding. It is said of John Knox, the reformer, that he neither "feared nor flattered any flesh." May God raise up, in this

land of the reformation, fertilized by the blood of the martyrs, men and women who will don the whole armour of God, and fight the good fight of faith, so that some glad day they may wear the victor's crown.

About twenty-five years ago a man was imprisoned on a charge of which he was innocent. His sentence was a year's penal servitude. When he entered his solitary cell his spirit sank within him as the door was locked, and for the first time in his life he felt alone. At that moment he recalled to his mind what a little girl said in her cot one night, "A person wants but three things in this life—the grace of our Lord Jesus Christ, to make him holy, the love of God, to make him happy, and the communion of the Holy Ghost, that he may always be in good company." "Then," said the condemned man, "by the grace of God I will seek to get these three things in my lonely cell, and it will be the beginning of heaven to me."

Your Summer Holidays

The Summer is upon us, and already people have planned holidays. In response to many requests we give below a list of holiday resorts, where Foursquare Gospel centres are established.

Bath The Historic Assembly Rooms, Alfred Street
Bangor (Ireland) Elim Hall, Southwell Road
Bournemouth. Elim Tabernacle, Victoria Place, Spring-bourne
Brighton. Elim Tabernacle, Union Street
Blackpool Elim Hall, Waterloo Road
Eastbourne Elim Tabernacle, Hartfield Road
Exeter J O C Hall, Friernhay Street
Glasgow. City Temple, corner of Bath and Eimbank Streets
Greenock Augustine Church
Glossop Elim Tabernacle, Ellison Street
Grimby (for Cleethorpes). Elim Hall, Tunnard Street
Guernsey (Channel Isles). Vazon Mission Hall, Castel
Hastings. Central Hall, Bank Buildings

Hove. Elim Tabernacle, Portland Road
Ipswich (for Felixstowe). Garden Hall
Leigh-on-Sea Elim Hall, Glendale Gardens
Letchworth. Elim Tabernacle, Norton Way North
Lytham Elim Hall, Victoria Street
Plymouth Elim Tabernacle, Rendle Street
Portsmouth (Southsea). Elim Tabernacle, Arundel Street
Ryde (Isle of Wight). Foresters' Hall, Warwick Street
Southampton Elim Tabernacle, Park Road, Freemantle
Swansea (for Mumbles) Capitol Dance Hall, Portland Road
Winton. The Tabernacle, Victoria Park Road
Worthing Elim Tabernacle, Grosvenor Road
Dundee (for Broughty Ferry). Y.M.C.A. Hall
 —and remember—

The Revival Campaigns,
 The Holiday Homes and Camp, and
 The Summer Bible Schools (see cover 11)

Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park S.W.4

JUMBLD TEXT. The solution will give you the words of a cry now going up to God from many Jewish hearts all over the world, of which Psalm lxxx, from which it is taken, is a foreshadowing. It is a complete verse in that psalm. Each jumbled word is a complete word in the verse, but the words are not in their right order. The name of God is unaltered.

SU YTH O DAN HALLS EW RUNT ECAF GOD EB
 NAGIA VESAD OI NAD SUACE NEISH

Solutions should arrive by first post Monday, July 4th

Answer: Mark xi 25

Correct solutions were received from: Tom Armstrong, Iris Astill, Joan Bradford, Mary Brunt, Kathleen Eveleigh, Joan Frampton, Amy Gale, Joyce Gummer; Reggie Hartley, George Hesling, Joan Hill, Mary Hurst, Brenda Hurst, Emmie Jones, Pattie Jones, Ruth Jones, Muriel E. Keys, Doreen Layzell, Beatrice Paul, Nellie Rabbage, Patty Rogers, Leslie Stevens, Dorothy Williamson, Alfred Yardley.

With God

To talk with God—no breath is lost Talk on! Talk on!
 To walk with God—no strength is lost Walk on! Walk on!
 To wait on God—no time is lost Wait on! Wait on!

To grind the axe—no work is lost! Grind on! Grind on!
 The work is quicker, better done Grind on! Grind on!
 Not needing half the strength laid on Grind on! Grind on!

Martha stood, but Mary sat, Martha murmured much at that!
 Martha cared, but Mary heard, listening to the Master's Word,
 And the Lord her choice preferred Sit on! Hear on!
 Work without God is labour lost Work on! Work on!
 Full soon you'll learn it to your cost Toil on! Toil on!

Little is much when God is in it,
 Man's busiest day is not worth God's minute
 Much is little everywhere
 If God the labour do not share
 So work with God and nothing's lost,
 Who works with Him does best and most—Work on! Work on!

ANONYMUS GIFTS.

We gratefully acknowledge the following gifts by anonymous donors

Work in General Tooting 3/-
 Foreign Missionary Fund Brighton, £1

Apprehending Rebels



JOHN WELSH was once lost upon the mountains as he was going to conduct a conventicle amongst the hills the next day; and seeing a house, he hoped it was the house of a friend, but, friend or foe, it was his only shelter. When he got there his host there made no concealment of his hatred of the Covenanters, and especially of one whom he longed to bring to justice, John Welsh. Without blinking an eye, John Welsh looked over the table and said, "I am sent to apprehend rebels. I know where he is to be found to-morrow. If you will come with me I will give him into your hands." His host was jubilant.

The night passed, the morrow came, and they set out together, and soon came in sight of the conventicle. Judge of the host's surprise when the guest of the night left his side and took his place at the front of the meeting, and began to preach—to preach with power sent down from heaven. When the preaching was over, the host came to him, exclaiming. You said last night that you had been sent to apprehend rebels, and I am a rebellious sinner, and this day have been apprehended by the grace of God"—Dr Fullerton

Classified Advertisements

REVISED RATES.

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BANGOR, Ireland.—Board-residence, or apartments; modern conveniences; comfortable, homely; 3 minutes to assembly, promenade and station; very reasonable terms. Apply Mrs. Gray, Erne House, Grays Hill. **B1093**

BOURNEMOUTH.—Apartments; clean, comfortably furnished; bathroom; indoor sanitation, electric light, good cooking and attendance, openly and conveniently situated, ten minutes Fisherman's Walk to sea; terms moderate. "Vi-Cot," Pokedown Hill. **B1097**

BOURNEMOUTH.—Comfortable apartments, board optional; easy access to all parts; well recommended. Mrs. Dinham, "Lynton," 87, Richmond Park Road. **B1098**

BRIDLINGTON, Yorks.—Bright, bracing. Board-residence or apartments; very comfortable; restful; good fires. Near sea and station; pleasant select locality. Garage. Mrs. Kemp, "Elsinore," Trinity Road. **B1099**

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. House overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or phone Brighton 4063. **B1100**

BRIGHTON.—Comfortable, homely board-residence; private house, central for everything, near sea; terms from 30/- each sharing, or bed and breakfast only, from 21/-. Langston, 8, Borough Street. **B1073**

BRIGHTON.—Homely holiday apartments, with Christian family; very central; near Tabernacle, sea and station; 30/- each sharing, with board; bed and breakfast, 20/-. 8, Prestonville Road, Dials. **B1083**

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 11th—Sept. 10th. Subject: Israel's High Priests and Ours. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. **B947**

CORNWALL (North).—Comfortable farmhouse, board-residence; assembly near sea view, garage, near station, main road Camelford to Bude; 35/- weekly. Mrs. Cowling, Otterham Down, Otterham, Nr. Launceston. **B1105**

EASTBOURNE.—Comfortable board-residence; foursquare; easy distance tabernacle, 2 minutes sea; June board, 37/6, July, August, September, board 42/- single, 40/- sharing; bed and breakfast 21/-, 22/6. Mrs. Weeks, 4, Desmond Road. **B1066**

GLOSSOP Elim Home.—Near Derbyshire hills and Yorkshire moors. Open all the year. Spiritual ministry and happy fellowship. Apply: Superintendent, Beth-Rapha, Glossop, Derbyshire. **B1106**

HASTINGS.—Comfortable holiday home, with board 35/-, bed and breakfast 21/-. Mrs. Barnes, 10, Quarry Terrace. **B1028**

HASTINGS.—Comfortable bed-sitting room, and bed and breakfast; 5 minutes assembly and sea; near station. Terms 21/-; homely select neighbourhood; Foursquare. Mrs. Adams, 16, Braybrooke Terrace, Hastings. **B1032**

HERNE BAY.—Comfortable apartments, clean; cooking and attendance; quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3, Park Road. **B971**

HOLLAND.—Comfortable board-residence, glorious sea-breezes, woods, lovely walks; Christian fellowship, English cooking; board optional, bed and breakfast 3/6, full board 5/-. Mrs. Hornick, Oltmansstraat, 84, The Hague. **B1107**

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle, close to sea; open view. Mrs. Baker, 247, Portland Road. **B981**

HOVE.—Comfortable board-residence; quiet, homely, private house; convenient for sea, shops, buses; from 30/- each, shared rooms or bed and breakfast only from 21/-. "C.", 44, Portland Road. **B1075**

HOVE.—Board-residence, long or short, comfortable accommodation, homely select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs. Andrews, "Malmains," 37, Marmion Road, Hove, Sussex. **B979**

HOVE, Brighton.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," Erroll Road, West Hove, Sussex. **B1003**

ISLE OF WIGHT, Shanklin.—Foursquare Guest House, one minute from famous Cliff Walk; specially recommended by Elim pastors and workers. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. **B910**

LEIGH-ON-SEA.—Enjoy your summer holiday; quiet, comfortable, Christian home; board-residence, or bed and breakfast; terms moderate; near assemblies, sea, and gardens. Mrs. H. Clark, 74, Glendale Gardens. **B1090**

LEIGH-ON-SEA.—Comfortable apartments, bed and breakfast, £1 per week, full board week-ends if desired; special terms for parties. Mrs. C. Moore (Foursquare), "Bethany," St. Clements Drive. **B1068**

LONDON.—Superior accommodation, bed and breakfast 4/-; recommended by pastors and the medical profession; two minutes buses and tube. Robinson, 14, Westbourne Square, Hyde Park, W.2. **B1090**

LONDON, 39, Holland Park Avenue, W.11 (Park 7838).—Comfortable bed-sitting rooms, h. & c. Terms from 30/- weekly, inclusive breakfast, bath, light, attendance; other meals optional; central, close Tube, overlooking gardens. **B1104**

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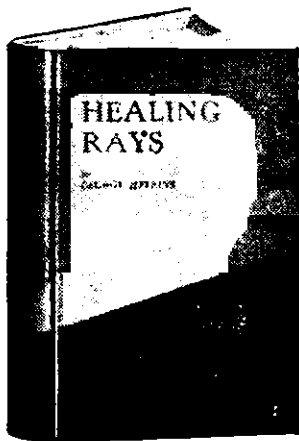
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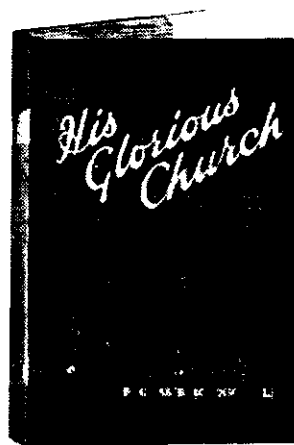
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